M2557
Thursday, April 3, 1975
Barn

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: Thursday's meeting the last ~~weekend~~ of the triad. We should talk about esotericism, shouldn't we? Gurdjieff, when he pronounced that word, made it very special. He almost put up a face with it and then he leaned forward, ~~and~~ he said, "esoteric," Esoteric," sometimes very softly, "esoteric." He wanted to tell that it was something very special, not just ordinary esoteric knowledge. Something that was available for the initiates, for those who would really wanted to use it, for those who wanted to Work. Tuesday and Wednesday, it is necessary to prepare for Work. First on Tuesday that you're to know what Work means, how Wednesday application put Thursday means the attitude towards Work, how to be, how to be a recipient ~~of~~ information, how to use it, how to have the proper attitude. On that evening we really talk about your inner life, the way it ought to be considered. I want to say something first to get it out of the way. It's the beginning of the month. We're living in a very difficult period. You have to make every effort to pay your dues. It is quite a bit below so-called ~~100%~~ hundred per cent. I've tried to think about it, how to help you and (how to make) you also responsible. I thought, for instance, if ~~$15.00~~ fifteen is too much, pay it in ~~every~~ per week, ~~$3.00~~ three dollars. I even thought those who come to a meeting pay a dollar. If they come to three meetings, they pay three; ~~pay $3.00~~ two meetings, two ~~dollars~~. I do not know what is right. I think you can help. You must help, because if you don't, we will reduce activities, we will reduce expenditures, we will become dependent on voluntary help. We will not be able to make payments. Things have to be done in accordance with the costs we have. That can only be ~~done~~ cut in a certain way, just to be enough to cover things. I just want to mention it to you because it is an important attitude you should take. Do we want to maintain

Work here and to take care of such maintenance expenses? I shouldn't ask you this, really. I should be able to depend on a few who would say, I want to help collect. That is the task of the group. It's not my task. But you don't do it. Or rather, if you do, think about it, you don't think enough, to change that kind of a thought into an activity. Sometimes I say that I wish I could make Father's Day a little earlier, And you have an excuse on my birthday. I should have two birthdays a year, Maybe it would make it easier if there was something special. But you must consider these meetings as something special because we talk about extraordinary things, and we talk about certain things that are of value for yourself and your life and your consideration of your life. Acceptance is your responsibility for being able to be alive and to live on this earth with a responsibility which you don't owe to me, and you don't owe it to your father and mother. You owe it to the Universe, you owe it to God. You owe it to all life existing everywhere and always, in eternity, That's your obligation. Every time that you breathe, you participate in that kind of event. And the more you can see that as a responsibility which you must take on yourself, the more you will value your own life. Because it is written at times that when you will die, you will review your life and you will see where you have failed, like many times the old custom which Gurdjieff describes [redacted] when people died, and then their friends and family got together and so forth after he had been buried, women separate from the men, and then they talked about the deceased, their friends, their father, [redacted] brother, whatever it was to them, and they got together and talked about, in what respect he who had died failed, not how wonderful he was and

such a good kind man. He failed in many ways because he didn't work enough to get rid of his unconsciousness. They all understood that, there a task existing there in small families, and in little villages and so-called uncivilized people. But they did understand the inner life, and they understood essential qualities. They understood the value of life itself, and they also understood why life was given to them and why it was necessary, in that form of cooperation, to remind each other that they also would die, and then they would have to face the same problem. What had they done if they could criticize the person who had just died even if they loved him? They must see that what he could have done or, if he couldn't do it, he didn't do it, for whatever reason. And that they themselves would not allow that kind of a situation to happen to themselves if they thought it was worthwhile to live, and worthwhile to die.

I say many times these things, because it depends on your culture, where you wish to make your culture and not just adapted from something that someone else has written up for you. And we talk about conscience, we talk about your own conscience, how you should make it and how then you should live in accordance with the rules which you believe in; And when you make up your mind and your heart to do in accordance with that what is a requirement--was a requirement for you, not being able as yet to do it, but striving towards an aim to be able to follow your conscience and become a real man.

What we talk about is DO-RE-MI, group IV; we talk about that. That is what a man ought to have as a feeling, a wish actually to do something about their lives. I'm not saying you have to follow

Gurdjieff, you understand that. When he says esoteric knowledge, it means that there is something there that exists which he happened to know about, and he wants to communicate, and, of course, he communicated in the way he understood it, and the best way he thought he could teach it. It does not mean that you yourself cannot make up your own God and your own religion, that you can make your own conduct; that you must understand that you have an inner life that has to be developed because it is there potentially, and when you once recognize that as something that is of value, and of more value than this god-damned living on earth, then you will perhaps understand a little bit about the universe and heaven, maybe, as spirituality.

That's why I feel, you see, as regarding this kind of a group, you have to take on more and more responsibilities for the maintenance of a group, the maintenance of Work in its purity, and strive for that together so that you can talk about it. And you really can come to certain kinds of understandings and a language so that all of us could talk in a spiritual sense. I emphasize that more and more, this particular part of the year. I started in the beginning saying it is going to be a year for application of an understanding of the meaning of what is Work and actually doing it and reaching an understanding of one's self and one's own being. And we have been talking about it more and more in detail, more and more trying to give you the responsibility which you deserve and which, when you actually want to take it, will help you in your life in creating not only equilibrium regarding your outer and your inner life, but also equilibrium within your ordinary existence on this earth; understanding the different conditions that happen to be, and knowing how to meet

such conditions because they will and they do affect all of us, and then

to learn how to be humble, and really understand the relationship towards that ~~which~~ what is of a higher quality above us, below us, on the ~~right~~ Left side, ~~or~~ the ~~Right~~ left side, in front, ~~in~~ and back, and within. That is omnipresence, everywhere, always, in timelessness existing, of which we are a part. In two ways, you see, we are ~~a~~ at the present time ~~and~~ apart from it. We don't belong as yet. We are separated from it and we wish to become a part of it. That's the aim of talking about this kind of application of esoteric knowledge, of understanding for the development of what is necessary for the formation of a Soul, of really understanding then the germ ~~that~~ which is within all of us, of a Magnetic Center, a life cell existing, of wanting to continue to live because it will have to live.

It connot die. ~~this~~ It is life, in an absolute sense, it will never die.

And so this is what I want to talk about, more and more about, these kinds of problems or these kinds of concepts on a Thursday. Tuesday you prepare. Wednesday you see what you have been doing. Sometimes if you wish to talk about discussions on Tuesday, it is all right to use Wednesday for that. Not too much because there ~~are less~~ are ~~of~~ other things to discuss on Wednesday also. But it is valuable because if you can be open you can talk about, why did you answer such and such in ~~such a~~ such a way? Why didn't you mention this and that? Because ~~we're~~ you're still talking about a language, ~~we're~~ you're still talking about the ordinary letters that form words, to express a langugge. We still have to learn how to say this and that, ~~that is~~ and to give a definition of what is the meaning of impartiality or simultaneity, or objectivity, or an objective faculty, or the functions of an 'I' and for what purpose, and how to use it when it

is there as a possibility, when it has been created, and under what conditions is one entitled to even to ask this 'I' for help. How can you justify

your wish to pray to God when God is going to give it to you and of course when you then have to take it, you have to take it. When you become interested in this kind of work you have to have an attitude that it can become God-given and then you are under an obligation, otherwise don't talk, just sit. Many of the new people should just sit when they come to Wednesday. They're not entitled yet to give their impressions of their Work. They don't Work, they don't know it. It will take several years before you start to find out what is really Work, and maybe much longer before you understand really the meaning of it.

On Tuesday you can talk, that is your group for those who are new. And then you can learn to formulate, and there the two people who are in front will try to tell you and they also have to learn. They don't always know and of course, why should one? They are also in the midst of it. They cannot have as yet an attitude of all-knowing. Do you think I have an attitude of all-knowing? Only to the extent that I can actually tell about Work, dependent on my own experience which, when it is my experience, becomes my own. Then I can talk about it and then I can talk about it convincingly. You see what I mean with Working, what I mean with having a meeting, what I mean when expressing certain things that touch you within yourself that have to do with a possible development of something that is sacred within you, and it has been given to you besides this ordinary body, that there is some kind of an obligation in recognizing it, that it exists, and then you have to do something

with it because by itself Mother Nature does not want it to have developed. It might create too many black sheep. But if one wishes to find out what is actually the value of life itself totally, then you must know what is the language to be used in order to walk on that road towards objectivity, what is meant by an objective value, and how does one reach it? We need it at the present time to become more and more convinced about the necessity of Working and that the way we Follow Gurdjieff is really, sometimes we say, the only way, but maybe you don't know enough about other ways to be actually being able to say that. For the time being, you ought to make it the only way, and that is to see what, after six months) is a result for you in honesty and applying it in greatest simplicity. Not words and words and words, not appearing as if you already know. Constantly trying to find out; constantly that kind of research in a field you are not familiar with; constantly investigating to see what actually perhaps may be a meaning of certain concepts with which you of course are not familiar. They never have been taught in a certain way unless you happen to have read a great deal, and this kind of wisdom, of course, exists all over this kind of literature, here and there open, and here and there a little more secret, and if you are familiar with all of that what has gone on in antiquity and in the different cultures which have died and the different books which were written and lost and all such esoteric knowledge existing somewhere for those who want to Hunt perhaps it up and, FIND out and go and search for it, it's quite right that then after that you can judge for yourself what is right for you, and perhaps then you will see that this I have called this catalytic influence of the ideas of Gurdjieff in your inner life,

that is of value to you. Then of course, when you do know that, when you have experienced it, even in a very small way, that then with that you say, convincingly, you talk in such a way that there is no further question. It is not a mental capacity of being able to formulate and find a couple of good words. It's necessary to communicate at certain times that actually you have been honest in the application of that what you knew and then giving that in such a way that there is no further questioning about your way of how you have worked. It does not mean that you know already how to Work, but at least when you talk about it, it has to be so convincing and so clear that there is no further question about what you want to say, and what you have reached and what you can talk about. This question of convincingly talking, as if you actually could make an impression on someone so that such a person becomes touched by the expression of your life. That then many times in talking about that, you have a joy of being able even to say it, and that you are happy for yourself that something does exist for you which is important. And you want to talk about it because it may help some other people. That after all, if it is actually your life in you, it has to flow over and it has to make you much more like an all-giving man, wanting to tell what actually is taking place within himself. And then I say you are alive, not half dead, not just talk, not just a little bit of intellectual endeavor to put a few things in words, but a word with a sound, a word that comes from your heart, a word that is a result of your research in this kind of field. And meeting with people who are doing the same thing and getting together, like the Knights on the Round Table and under the influence of King Arthur, discussing all that what was necessary for the further development of men. That's the way I always look at these kind of meetings - an exchange of research problems and convincingly saying, this is the result of my experience and my experimentation and I just want to put

it on the table so that we all can look at it, and maybe out of that, perhaps we can have a phoenix that can arise from the table and reach heaven. After all, that is one of the things that would be extremely important, if you could establish that kind of relationship among us as a friend, not interfering but wishing to help wherever you can, and listening wherever it is necessary; and not wanting to be convincing for your own sake, not for your own pride, not for shining and becoming so-called a shining light. Everybody is blind in this particular region. There is not even one eye. (?)

I think it's necessary that you gradually start to understand what is the meaning of these three meetings, one leading up to the next and the third one, and then, as it were, a combination of ~~the~~ a discussion of perhaps what has gone on. You see, my particular impression is not worth very much. I will judge by the way I would have liked to say it and sometimes it can be a little critical about it. Sometimes I feel that perhaps it could have been different because it seems to me there is more than enough information available that really can be used and could be studied. But I'm not you, in that sense, and I don't know how much time you actually want to spend and can spend and want to afford to spend in order to do that kind of a study. And of course, I know we are all busy and we have to do this and that; but it is only for one hour or one hour and a half in a week that you want to come to maybe one group or another. And then it is necesaary, every once in a while, to put really everything on the table that you know about Work in such a way that you're not ashamed; that you also say, I did this, and this is me, having done it, and this is me while I was doing this and that, and I describe what I actually did, and what it is that caused me to do this or that and giving the reasons why I have such and such traits of my character, and why I perhaps can explain why I am the way I am. Nevertheless, I am that what I am, regardless

of what it is that I have been doing, or my behavior. And to talk about such things because, in Work, everything becomes acceptable - everything. It doesn't matter in what state you try to Work. When you can actually see yourself in the sense we mean it, in an observation which is impartial, which gives you the truth about yourself, if that is what is you as truth, then it doesn't matter in what particular state you happen to be because from the standpoint of eternity, everybody is alike and all conditions of manifestations in a natural way, belonging to Earth, is the same [redacted]. Each person is just a little speck of dust or a little bit of a slug.

I don't quibble too much about it. And don't talk too much about it, just report what you have been doing in a week, getting up, doing what you can while you were able to do it, and not doing it when you were absolutely unable to do it, and don't pretend. Just do Work when you can, and talk in a simple way about such and such at such a place and there I was, I am, I said to myself, I am this kind of a stupid fool. Even if you say, I criticize that what I am, start with that kind of a knowledge so that you know what you actually are and have been. The judgment of yourself is based on a variety of different rules that we have on this Earth. It doesn't mean that all of that is the truth. But for the time being, you just describe it a little bit and, at the same time, you accept yourself. That is actually what you are and there is no further discussion about that fact. It's only a description that you are what you are at that time. It doesn't mean that when you say, I'm crooked, or I bend over, that that is a judgment. It's only a description at the time of the actual fact of your body existing in a certain position. And that is true also for the feelings and the thoughts you have.

That is not a question of judgment, sometimes, when I say I am angry. I am angry at that time. That is the state of my being. That's the way my life comes out. I call it angry to distinguish it from, let's say,

a state of joyfulness. But it does not mean that I want to continue to be angry. I first want to find out what is the truth when I say, I am that what I am.

Then there is no further question. You don't have to talk about it too much. You don't even have to explain it. Your voice will indicate that it is the truth. And when that is there and it is apparent as coming from your heart, no one is going to question you. But as long as you keep on talking and arguing, you have not been convincing enough, and there was not enough life expressed in that what you said - this ~~was~~ is my experience. It is part of my life. I'm perfectly willing to tell it to you because it is important that you know exactly what kind of a person you are dealing with. Because when it is a research group, you start to become dependent on each other, and you want to make sure that the people are not telling lies, and that when they have data about electronics and ~~they are~~ their research, that that is actually so, as it is why you have a group for government. You want to investigate this and that and people bring one particular function of collecting information of this kind and that kind together so that all of them can really join in judging what is the right thing to do economically for the welfare of the people, or all people, or just a few, or whatever it is - all of that goes on the table. And so all the different descriptions of that what each personality is, is important for someone else provided it is the truth. With that kind of a truth, you can accept everybody for what he is and then there is that kind of a freedom among a group.

It does not mean, you see, that you will not change, and that perhaps the expression, your behavior, your thoughts and your feelings you had, were not right in relation to life as a force. Because the responsibility when one takes that on oneself in the consideration what has been given as life within a man, when he becomes responsible, he's responsible for the expenditure of that energy in the best form, in the best way

that it functions efficiently, in such a way that there is no waste, so that ~~there~~ then you can talk about, I've wasted my time; I passed by an electric light and it is not necessary and I don't turn it off. And ~~when~~ one asked sometimes, why? I ~~say~~ said I don't know. That is the way I happen to be, but ~~it~~ it does not mean I'm justifying that. If, afterwards, I start to talk about myself, what is an ideal man, conscious and conscientious? Then it would be very interesting to see what one would do in certain circumstances by different people, if they could understand the circumstances and if they could understand each other's type. And that there are many things which we do because we are built that way. Mother Nature has caused us to become that way, father and mother and the rest. And I am as an ordinary human being, behaving in this way, and I say at such a time, I don't care who knows it because that's me. And I'm not justifying the way I am. I'm only saying I happen to be this way because I didn't know any better, because I was built in a certain way. I was educated in a certain way. I was exposed to ~~an~~ the atmosphere of this earth. I've been exposed to the influences of people who are unconscious, well-meaning but nevertheless unconscious. I've been exposed to ignorance. Things have been kept away from me and I have become, in that sense, an ordinary, mechanical little bit of a creature. But I don't keep on studying my mechanicality, when I ~~won't~~ once say, it is enough, it is mechanical, so I know it.

Now I want to see if this kind of a form which is mechanically expressed, as an expression of life, can actually change into a different kind of a form, and then it's a question, what kind of a form is more suitable for that what I have done, and it was not right the way I did, and then I say, again and again, in what way did I fail? That is where the struggle begins because there you have to find out what actually is better for the form itself, because you see, all this assumes that an "I' continues to exist a little bit longer than a flash

of a moment and is present to the movement of your form, your body, how it behaves, how it behaves and how it feels and how it thinks. We are talking about a little advanced study in Group II even. More and more, you see, I feel you have to make progress. You're not making progress. Every week it is practically the same what you talk about, with the same kind of seriousness and the same kind of experiences. But you don't make any progress so that there is something that is actually crystallizing out in the group so that once and for all you are finished with it, like you can become finished with definitions and knowing it once and for all. Then you can start using it and then you say it is not a flash of a moment I am interested in. I'm interested in my life as it is being expressed, day after day, time after time, minutes after minutes, and I want my 'I' to be present to each time that it happens to be expressed as life so that then this 'I' actually can receive information totally about me, at all times the way I am. And so when I start to talk about acceptance in a general way, of that what is me, and then let it be followed by a criticism, was the form correct for the particular condition or was it correct for the sanctity of life or did I waste it or was I too ignorant or gullible? Or was it something that perhaps I should have known and didn't, and by God I didn't know it because I'm honest.

Then you see, you talk a different kind of language and then you can make exchanges on the basis, where do we go from here? We, as a group, cooperating, not me, not you, not someone else, all of us. If you can feel that kind of solidarity, then you have a group together. Then you can actually say what you actually think and not keep quiet. When you feel that it is a deadness and there is something that is not rightly said, say it. You disagree. After all, it may have been even a mechanical expression of someone. It may have been just something that he heard and repeated, without any particular foundation of experience. But

unless you talk about it, how can you know? You cannot expect people of a group to be mind-readers, or sensitives. We're not. We're just simple people. We're just trying actually to get along in the esoteric world. As it were, we would find and want to find directions of how to go. But as far as research is concerned, we are on unknown territory, exploring the Gobi desert, how to cross it, how to make use of conditions. How to find out what humanity can give. How to know what the group can give to each other and how then it can start building on the solidity of the group itself.

You have to learn how to build much more ~~and have a~~ unity of a that can continue to exist, that will exist because it is so difficult at the present time ~~know~~ to know what Gurdjieff really means, and ~~how~~ all the different impressions ~~which~~ that have been created by other people hearing a little bit about Gurdjieff and starting to spout forth all kind of so-called truths about him.

The only way to judge Gurdjieff is by the fruits. If we behave ~~like~~ as real honest, conscious and conscientious people, even to a very small degree, but positively, positively becoming a little bit of a light, a light that shines and that gives off heat that actually can communicate and can actually affect other people so that ~~they may~~ we say, there goes a conscious man, like Diogenes trying to find an honest man. As you know, this is an aim and you have to keep it in such ~~a way~~ an aim, constantly in front of you when you want to talk together. You must not allow yourself to talk too much about things that have no particular validity. It was mentioned, after this and that and so forth, where is Work? Quite honestly, where was Work at that time? That was last night. There was no Work discussed at that time. Sure, ~~when~~ you talk about Work. You talk about Work efforts. You talk about different things that you do do because you have a feeling and you have a mind that wants to think about it, but you're still a little unclear and when it actually comes to a description of self-

knowledge, I've asked you, you are the laboratory in which this happens. That is where the experimentation goes on. That is where all kind of reactions take place. That is what you should describe, how it is inside that laboratory with all the ~~flashes~~ flasks, and the ~~Erhlenmeiers~~, and the test-tubes. That is where research happens to be, with you as a chemist, guiding that to see what it is; when you put yourself in different conditions, how you react, how you make yourself do certain things and then what takes place with you, how uneasy you are; how sometimes quite unnecessarily fearful and then not being able to continue to Work.

Of course, it is such nonsense. I say this again and again. Say, I cannot Work. Of course you can. At any one time ~~you? we~~ when you have really the wish that you want to Work, you can. All ~~this is~~ that is required is a knowledge of yourself, existing. There is no big deal about it, and you don't have to have any fear. You may not be able to continue. You may have difficulty actually extending it. There may be a little difficulty of the intensity of your wish, but when you are engaged in any kind of a thing all that is necessary is an intention of a wish which is more in power than that which you are engaged in unconsciously.

We only collect facts about ourselves in the very beginning; just ordinary simple facts of existing, of doing things including that feelings, including that having a mind ~~that~~ which continues to function as an unconscious mind.

But that is one ~~xxxxxx~~ - that is present - that is a description of - this is I am, this is me. My amness. I express it that way. That happens to be my personality, and I find about myself that, in certain conditions in which I try to Work on myself, I see myself at that time actually the way I am, without any further fear. And so don't, in the future, talk that you have not been able to Work. If the circumstances are so ~~xxxxx~~ difficult that even the thought about Work is disgusting to you, then don't Work at all. But if you pretend that you have thoughts

about Work every once in a while, and you don't know when to Work, you are a stupid fool. Because it gets to be time when you have that kind of a feeling about Work, and you're honest about it, that you do everything possible to find a proper time. That at least you owe to yourself when you make a statement: I am interested in Work but... It doesn't go like that. ~~I'm~~ I am interested in Work and - and then you say what actually your attempt was; how it was, what you did, what you ~~try~~ tried, how you stood on your head.

If there is something ~~,~~ that you are interested in, you actually will go after it, When it becomes dependent upon your attempts, you will make attempts. When you see it ~~can't~~ cannot be gotten in any other way, you will do it. ~~You're~~ You will know that your uncle is not going to give it, not your father ~~and~~ or your mother, not even God Himself. He will tell you: Work, the best way you can; You know a little bit about it, You know more than enough about it, You know already too much, You talk already too much, You don't stay simple anymore. But when you honestly can say, I made an attempt like this: I was in a group of people, I sat just like in a group like now, and I happened to take a breath. There comes all of a sudden an idea: why don't I Work now? Why don't I try to become ~~C~~conscious? It is not so easy to be ~~C~~conscientious when I'm sitting quiet, but when I want to be ~~C~~conscientious perhaps I would have to make some kind of a movement of a certain kind. Or maybe I should give something to someone, or I should say something in a certain way, because I want to be ~~C~~conscientious. ~~I'm~~ I am talking about ~~C~~consciousness now, just a matter of an ~~O~~observation process which can take place in my mind as a mental function, recording that ~~which~~ what is this object ~~-~~ myself ~~-~~ existing; just a fact of existing; not as yet making any movement, not as yet trying to define it; not as yet describing the function of myself as an expression of a form of my life force. No. The beginning of Work is just as simple as walking up and down, walking up and down. You can leave

the suitcase off, and you don't have to have a towel ~~at~~ on the side of your bed when you get up. For instance, you say: I ~~got~~ get up, and I want ~~(to?)~~ to Work, and two hours later I happen to think about it again. What happened to the two hours? If you are honest about your Work, this is the whole question.

no new ¶ → ~~You're~~ You are filling yourself with a great deal of other things which always have priority. ¶ You put everything a little bit aside, if you really start to Work. You don't have to take some seat somewhere - not right in front, ~~(?)~~ 'I' ~~eye~~ When you Work, you put your ~~eye~~ 'I' in front of you. It's all imagination, and it's quite right, because you want to have the proper attitude in the presence of that 'I'. If you ask for it, and this 'I' comes, and it stands in front of you, and it asks you: now, so what? You're really hard put to do something then. The 'I' says: I'm here. I want to help you. I would like you to become conscious. You've asked me, You've created me, and now I follow up on your creation. I'm now present to you, and all I want now is to know - can you be conscious? Not yet. Conscientious? Not yet. All right, 'I' says; I will help you, because you're honest, because you have signalled something from your heart, that you actually wish to Work; that you're serious about it, and that there ~~are~~ is no shenanigans; that actually you meant, when you said, I have a wish to wake up, I have a wish to become a man, a conscientious and conscious man, a man of harmony, a man belonging to God. ~~XXXXXXXX~~

When you mean that, that prayer said by the three centers of yourself is heard by ~~I~~ some- I would not say somebody - somewhere in the spiritual world. It has created a sound, and the sound is heard by several, and maybe one of the entities will say: That's ~~like you~~ my cue. That there; ~~whenever~~ whatever that person is, is calling me. I will become his 'I'.

You understand what I mean by sincerity? If your ~~(yamps????)~~ groups can be such that there is no question about such sincerity coming with you when you ~~are~~ entering into the door, and you sit down quietly,

and you don't talk too much. You just sit quiet, thinking about, perhaps, what you could contribute; what are you bringing to a meeting? What is it that you want the level of the meeting to be?

(SIDE TWO)

Last night you talked about enthusiasm. That is aliveness. That is a desire really to use your force of life for a definite purpose. First, to put yourself in a certain good state of equilibrium; of that what could belong to you when all the different parts are in adjustment with each other, and you can laugh and you can become really effective in helping others communicate it. You can actually be ~~a~~ a carrier of a good tiding. You can have a relationship towards that what you have to do, because you love to do it. You want to be enthusiastic about Work, because you love to do it. You love to find out what it is really to reach freedom, If you feel you are bound, and many times you are bound, You know that, and that makes you sometimes hateful of your ordinary life.

Your ordinary life should be done, if you can, enthusiastically. That is the school where you learn what it is to be enthusiastic. Enthusiasm is gusto. You know what gusto is? I remember talking to the children when they were young, and they had to do something, clean up or whatever was necessary, and I said: come on, come on, do it with gusto. And one asked: what is gusto, daddy? And so I was in for it, because then gusto took its place with many little ~~children~~ people in the stories for children. So I had to be careful that I ~~didn't~~ shouldn't use words that I couldn't explain.

Gusto is enthusiasm; to be present with you. When you go on a trip, gusto comes with you. ~~He's~~ He is in a suitcase. You can open it up. You can play with gusto. It's like a bird, you know; It goes around you, It surrounds you, It flows with you, It flies with you, It goes wherever you want to go, and whenever you call it, you say: gusto! and there it is. Enthusiasm in your voice. Enthusiasm in a meeting an

enemy. Enthusiasm in eating a meal that is a little bit burned.

All kinds of things you must use for your life. You have to learn to accept your life as it is. You have to accept it the way it is and happens to be with a kind of ideal that you try to reach in your ordinary existence, perhaps in accordance with what Mother Nature will allow you, and whatever your type is capable of. But, do many things in ordinary life with a little bit of enthusiasm, and say- that was well done. How was the world created? Six days work and the seventh day to see that it was well done. That perhaps it could have been better, I don't know, if God actually thought that, but in any event, He was satisfied.

When I look at the end of the day, at what I have done, can I say it was well done? Many times I know I don't, and I say I should have done it differently, or I could have- I wished I could have done it, and of course, one is stupid, and you are incorrigible, and you are conceited about it, and you really don't know how it could have been done because you were quite unconscious. At the same time, the more you introduce that the same kind of, an aliveness and the springy feet as you walk, and as you look up, and you see people and you say, hello, and when there isn't someone else ( ). What's the matter with you? Have you lost your last penny?

And you can SAY, are there always pennies in heaven? They come down if you ask for it. Manna, nectar for the Gods. Or, you sit quiet. Yes? It helps. Or you take a deep breath. Also helps. Or maybe you read ALL AND EVERYTHING and you read about our own world and that world is there to be conquered. And then you assure enthusiasm. You do a variety of little things which you can do with pleasure, with caring, with loving, with actually giving So that then you feel joy. When you do Work with joy, it is noticed in heaven. It rings an alarm. You can almost say, in heaven a conversation takes place, Someone is doing

a good deed for himself. That kind of an ( ) wish to Work and be happy when you can Work. Thank God you can.

Where there is a mind that can understand certain things that are sometimes not as clear, but when you want to find out that you can actually clarify it, that there is something that is given for you to do, not just to sit with and not just to meditate about, but that you can go out into the world and carry that with you, like gusto going along with you, like and 'I' going along with you, ready to come when you call them, ready to be there at any attempt you make for yourself, to see yourself, as you actually are, and realizing that that will give you the truth about yourself when that is what you wish. You know it, and if you cannot do it when you walk, stand still. Come to yourself in the real sense, your Self, your own, that what you are, with that which is essential essence of yourself. Your life. Try to become aware of your Magnetic Center existing, thanking God it is still there, that that hasn't been lost; that Mother Nature perhaps did all kind of things to make it, at least she covered it up, kept on covering it up all the times, keeping on. And your fight is in the beginning a little bit with Mother Nature, of saying: don't keep on doing that, I'm on my own now, leave me alone. I want to grow up, and this way telling me like mothers every once in a while do, how the children ought to behave and that they cannot be let loose, you know, still tying them to their apron strings, that they actually feel it, a little child cannot grow up even after they've married, that they still ought to be influenced by father and mother until they die.

When one Works, one Works and by oneself. You get sustenance from other people who Work. The responsibility rests entirely with you and your attitude towards God. That comes first. Then God will listen. God has an alarm out for anyone who is unconscious and who, when he is in trouble, prays to him. And that alarm there, I say it

is out, it rings somewhere and there is a response.

If you wish to follow up on that what is given, at a moment - at certain times, of recognizing the value of yourself, then there is something established as a relationship between Earth and heaven, and that is a ladder on which you can now walk up and up, rung after rung, if you wish. That where there is that will, there is a way.

What is the difficulty? Many times your body - many times your body being lazy, not wanting to find the proper place in relationship to the potentialities of yourself, not understanding such potentiality because the body is already finished in its own growth and therefore it has no further means of understanding something that will continue to grow. The trouble is, of course, that it stops growing at a certain age and all before that age, while the body is growing, there is still a potentiality available for the body and at the same time, the recognition of that what could also have potentiality. That is why unspoiled children are much closer to the possibility of Work than we are, when the body has been grown up, and has its own wishes and desires and it goes at the expense of the fulfillment of the potentiality of your feeling and what can become of your mind. But when that once is reached and you have come to that year of distinguishing the year of acknowledging that there is a question somewhere and that that question is going to speak up and will keep on questioning you (?), and that you then will have to have a proper kind of an answer; that then you will Work for a solution like when you want to conduct a meeting. You make that first for yourself a promise, how can I be when I wish to answer? What is required on my part besides knowledge? What is a good listening ear? What is a wish to enter into the question of someone while I want to understand the reason for such a question, and the origin of the question. And when it is not what it ought to be, will I be able to say in a very kind way, don't talk nonsense. It is so useless when we want to talk about real knowledge. Either you try to see what is really your

wish, but if you don't have that wish, then it is far better that maybe you read for six months, and maybe you don't come back because it is a waste of your energy. When you do ~~some~~ come, you're welcome, but then we ~~and will~~ require that you're serious enough to try to make sense ~~with~~ in whatever you want to say, and not go off half=cocked because you don't know enough. Keep your mouth shut and keep on listening. If you want a task, the task is for the next three weeks ~~is~~ just to sit and to listen and to take in what we are talking about, and try to verify it for yourself and you want to read ALL AND EVERYTHING, or when you happen to think about Work, make a preparation for such people. But you must prepare first. What kind of questions could be asked of me ~~(?)~~ and if such and such a question could be asked, how will I answer it convincingly, and succinctly, short, right to the point, not ~~xxxxx~~ beating around the bush, not ~~getting~~ giving a lot of extra information that is absolutely useless, and ~~It~~ might confuse people. They are, want to ask: what is impartiality? This is it. I'm telling you, such and such. No more, And Don't elaborate. Don't over-talk. Just a little. Never mind if there is silence. Maybe people ~~are~~ try~~ing~~ to construct a certain question. They should have known it. They should have written it on a piece of paper. There shouldn't be silence in the group. Time is much too precious. As I say, it is just an hour and a half, in that week, and in that hour and a half, you want to condense all your sincerity, all your honesty that you have, everything that is pure, everything that you want to purify by means of being in a group, everything that you are affected by because the other people will affect you and they can help you or harm you. And whenever you are there, you can help them or harm them. You have a responsibility when you come to a group. When You want to find out what is the meaning of Gurdjieff, your respect for Gurdjieff. How high do you hold him in respect or are you interested in little stories about him? Or are you interested in what he happened to say and what he did? Are you sometimes intellectualizing

too much? Can't you see that that keeps you asleep? That whenever you make a real attempt to be honest in saying ~~in~~ just in a few words what is the result of your Work, can you see that that you wake up in that attempt? But when you keep on beating around the bush and talking and talking a little bit like an encounter group. ~~...~~

You remember ~~when~~ Gurdjieff came once, it was in 1930, after Orage had given quite a number of years to talking about Work, and we had received a few things from Gurdjieff at the time which every once in a while we ~~xxxx~~ could read and Orage, being a good talker and a brilliant mind, he discussed a great many things and it became every once in a while a little too intellectual, and Gurdjieff came and told Orage, no he didn't tell it in that way. He came and he told the group, and he called us candidates for the insane asylum, Because ~~We~~ were talking too much, ~~We~~ were arguing, ~~We~~ were talking instead of Working. We were not applying. We just wanted to have clear ideas, just satisfaction even of that what may have been definitions. But of all the different things that may have been philosophical or more anthropological or ~~xxxx~~ were scientific, or astrological, or whatever it is, ~~E~~verything was food for us and we simply started to grind them down into a nice little intelligentsia mill. And Gurdjieff came and he put a stop to it. He said: ~~M~~ake up your mind, ~~I~~t's either me or Orage.

And you knew what Gurdjieff meant. We didn't sign the paper in blood, not with our own signature. That is what he really meant. And so I say also, don't talk too much about the different things that are of no concern regarding Work. Regarding Work, you can talk as much as you can, formulate as much as you wish in order to become clear of the meaning and the concepts. Formulate as much as you can of what are the best conditions of applying it. What is the function of an 'I', ~~and~~ I said the other day, what can you expect from it? Why would you continue to be interested in a difficult role when there are ~~xxxx~~ so many obstacles?

Why is it that you ~~cannot~~ can't continue with your ordinary life the way it is? Why can't you rely on your mind that ultimately it will find the value of objectivity? Why is it that you have to do something different instead of having just a feeling, deepening it and becoming emotional and deep emotions and honestly deep emotions? And ~~it~~ still it won't buy you any bread in heaven. Why is that? Why is such? Talk about that. Give answers which really can be understood and then say: Okay, Now if you want to Work, go, When you want to report on your Work, don't talk here, It is for Wednesday.

I know what I'm saying, because it is so difficult to keep Tuesdays free from interpretations of Work itself. Give a little background if you like, a little bit of something lifting up the veil of secrecy of what can be expected, but mostly in perspective to give an idea ~~of~~ where is the place of esoteric knowledge, around all the different facts and data that one ~~ha~~ already possesses and that one has taken from different sources, books and people in general.

The value of Work, that of course, one can talk about. The reason why Work in connection with what other people are, like we talk about in ~~ner~~ a group III where people can talk about their particular experiences wanting to compare them, Not for the sake of showing off. We talk Gurdjieff. We keep on talking about that. And if one doesn't like it, well you don't belong in a Gurdjieffian school, or you don't belong in a group where we talk in the way we talk about Gurdjieff with application.

But now on Wednesday, how can you make Wednesday better? Last night was all right. There was a good tone. I'm not critical. I know the difficulties that are all the time involved in it. Don't lose yourself too much in argument, but also I say then, don't talk so much. Don't elaborate too much. Find your words which are good, strict, the way they belong. Describe them. Most of all bring to the table the results of your research. Your own life, how it is seen from

the standpoint of your 'I'. How are your behavior forms? When you now see that what is taking place and that what is an 'I' can continue to follow you a little bit in time while you are behaving, how then this 'I' can become aware of your feelings, as they are, and happen to be within you with the source of where they come from, and the reasons why they happen to exist, as in accordance with your type, why you think the way you do, why you are acting the way you are doing unconsciously? What is this ordinary unconscious form of behavior and your 'I' sees that, and sees then the form in which you are putting your life as a result of your own education. But now, if you wish to become responsible for that, you start then with the knowledge which is unshakeable, because it is based on the total acceptance.

¶ What do I mean by total? That what is in you as a result of an expression, and the facts which describe that expression of behavior, is pure. It is not influenced by any kind of a thought or feeling. The purity is, that it can not be made purer. The question is that it not always ~~(?)~~ pure, and then the attempts should be to constantly to try to make it more pure by constant efforts, so that the knowledge which you receive comes hundred per cent truthful, absolute we say sometimes, about which there is no quarrel - about which there is no further necessity of explaining, not even further necessity of talking about it. It just wants to say it: that is me, if you want to know. But then, when each person can say that, you can say, ah, that is you. Maybe you can say, I'm glad to meet you as you are. And about that again, there is joy in heaven.

You talked about struggle. Struggle in ordinary life is not the struggle we mean. That is that you're indecisive. You don't know how to make up your mind. You have a little friction that you have to overcome. Of course, the friction will give you energy. That's no doubt. Each friction produces energy because it's an opposing of

forces, and then when the force cannot continue in the direction it was intended, it is held up. That of course is energy that becomes in a third (?) place, in which it doesn't want to stay as energy of the place, and it becomes apparent in the form of heat. Many times, sometimes as light, Sometimes as electric current or a force field, or certain things like that we describe as physics.

What does it mean? Objection to that force as friction? Of course, It can help us in daily life. That was brought out last night about , why a light What is electricity? When the force of electricity has a difference in potential, has to flow from one place to another, and it is prevented in that flow, but just enough to let it go through and where it goes through, it causes friction and so the particular object of the raw materials through which it happens to go, has a capacity. That kind of a quality, that means that there is a little friction in that as a result of an electric force being held up, it makes a light. That's a light bulb. It is as simple as that.

In ordinary life, anything that I do that causes friction: worries causing friction and is for me an obstacle that I wish to overcome, of course gives me dissatisfaction. That I can overcome it and also that at that point when it actually is there, the energy will intervene but can be used, and it gives me great joy to have power, to be able to do things, to be able to think clearly, to be able to find the right word, to shake hands just long enough and not too long, to be able to have a grasp of my 'I' and see that what is taking place; to be able to express feelings through eyes so that another person feels that you exist and that you mean well. All such things are allowed in this ordinary world. But when we talk about struggle in the real sense of the word, that is, that that what we are now like, and what we're engaged in ordinary life and sometimes even don't like, that that is an obstacle for further growth which is an entirely new world, based on the foundation of this unconscious world,

based on what we call a little bit of conscious calling up what is sometimes called sub-conscious, which we will call objective consciousness, that what then can exist on the basis or ~~(?)~~ the foundation of what is now existing and happened to form a foundation ~~that~~ which can be relied ~~up~~on. For that it is necessary to be to have truth there, but also when I'm limited in the amount of energy I have, I can use the energy of any kind of friction for any kind of a purpose on earth for whatever it is that I want to indulge in, or whatever is right for me to use it for, like electric light so that I can read.

But it can also be used by something that is within myself causing friction in ~~the~~ a wish to reach ~~something~~ that that I cannot reach, and then wanting to reach that, and I see myself, my unconsciousness as an obstacle. All my tendencies, or the way I am as a human being, or the way my attachments are still holding on to me; or the impossibility of me on my part to dissolve them, and not finding as yet the right kind of a way for doing that, or maybe not the right kind of a solvent to make sure that crystals actually could become fluid. Maybe I'm too inflexible. Maybe I don't know as yet how to handle myself. And all the time I run up against that ~~like~~ as a wall and I bump my head and I say: Goddamn it, ~~why~~ is it in the way? Because I want to become a man. and who puts this wall there? And of course, I curse it because I have an idea/in my mind and I think I'm entitled to the fulfillment of that ideal, come hell or high water. And perhaps I say that sometimes and I swear up and down.

That is the beginning of a struggle because I see that there is a possibility perhaps, and I wish to go in that direction without any question, and I don't see any reason why anyone could object. I say sometimes, in the beginning, not even God Himself. That ~~for~~ of course, such misinformation, such misdemeanor may not be the right kind of ~~a method~~ a attitude that you have, and maybe after a little while, I come to my real senses and I say: Who am I to think that I know? But the struggle begins

of course with that what ~~I know~~ I now am attached to, and to make that loose from me, like it ~~xxxxxxx~~ is difficult to establish a language for an emotional Kesdjanian body and, and not to have to use my physical body for a language; or the attachment I have for my own self, loving it as I do, the way it is sometimes in conceit, in self-love, in wanting to excel and wanting to impress and so forth. Whatever those little vices are, I know them very well. I am attached to them, and now I want to have energy. I want to have a will. I want to have my body be in the proper place of a servant so that the energy can actually go to the development of the potentialities of the other two centers, or for the uncovering of that what is of a higher, body being ~~that is~~ within me, not knowing how to do that and only by means of Work on myself. Energy available for that purpose and sincerity that I actually wish it and that my wish is strong enough and that I reduce all the different things that are now demanding energy and making me live in sleep in unconsciousness and unconscientiousness and that I have to make up my mind, my heart in general , my whole attitude should be made up: What is it that I really want to do, honestly, really wish to do? Do I want to continue to slumber a little more? Do I want to give in to that what I feel that is a necessity even if I call it unconscious, or is it actually that I have in mind something that requires, really maybe at times a sacrifice, maybe a fighting, maybe a cutting loose of the Gordian knot, maybe with a sword, maybe it's not so easy for me to give up. Maybe the wish is not strong enough as yet. Maybe I should encourage that. Maybe I should feel it more . Maybe my 'I' is not strong. Maybe I should give that more chance to develop. Maybe there are a variety of different things I can do without. Maybe I can live like a beggar. Maybe I have to learn that maybe I have to do away with whatever I think of myself. Maybe I should become like nothing. Maybe I am a slug, maybe in my mechanicality, I'm incapable. Maybe I ask God and then I

I say: But God, you know better. You tell me what.

What kind of struggle that is, I do not know sometimes. When one has an aim, you see, ~~one does not~~ you don't consider the struggle. An aim constantly is there. You see it and automatically you Work. If I wish to climb a mountain, I Work because I climb a mountain with enthusiasm. Otherwise I wouldn't want to climb. I would stay down in the village below and play poker. I want to climb. I want to go up. I see a mountain - the top, ~~(?) (words missing?).~~ I say that's where I want to go. And then I concentrate on the step, one after the other and maybe I have a stick in my hand and I'm careful to see where I step and I get tired and I sit down and I look back and say: it is beautiful, but look, we still have to go quite a distance. Maybe I should give up. Maybe not. I look at the top of the mountain. I see my idea. I see my aim and I say: no , I set out to go there. Why shouldn't I go? Come up, get up, and I get up. I Work. This is the way I keep on Working, with enthusiasm, because the mountain top gives me enthusiasm because I love mountain climbing. I love to follow an ideal when I once, ~~I've~~ have made up my mind that this is the kind of ideal ~~that~~ which is, let's say, good for me. That is an aim for me, that is sometimes a requirement for me but I'm willing to go. It's not that I'm forced. You remember I'm not saying: I take leave of you, Sir, and then the answer is, no one is able to take away that what ~~xxxxxx~~ I'm more able or more liable, or more willing to give. He's not taking my leave. It give it to him.

I do Work because I wish, not because God compels me. God creates conditions, so that I can wish, God creates such conditions in my ordinary life that I have a question mark. If He is the All-knower of all things , He knows about me. That is my life. I dedicate that, in some way to life itself, as a whole. Then I become part because I'm a member of the totality of all life existing and as such, I'm entitled to receive a weekly bulletin about the conditions of the universe. And that whets my appetite because I say I'm not at home on

this Earth. I really don't belong here, but I will make good as much as I can because I'm here. I know I cannot fly away. I have to make WINGS ~~wavek~~ first. Maybe then I can ascend to heaven.

And so, this mountain climbing, that's my Work and I do it with such pleasure because my aim tells me: if I lose courage, then of course you'll never get there. And maybe you have to come back and climb many, many more mountains. And if you give up half way, it's too bad. You'll have to begin again at the beginning because that's the way life happens to be, when you are reincarnat~~ed~~ING in this Earth, you may have a Karma but you still have to fulfill the question of your mountain climbing. Maybe it helps sometimes to have an ideal. Maybe it is something that we should have for the group understanding it. What is it we want? Maybe sometimes you should sit quiet for five minutes and pray for the welfare of the meeting. You understand what I mean? I'm not talking nonsense. I'm talking about ~~the~~ a level of being, of something that is worthwhile for anyone who becomes interested in the spirituality of his life. The potentialities which exist and for which he has to take a responsibility in time ~~(?)~~. It doesn't matter when, in this life or hereafter, in some other kind of life. In time, I say. And when he takes it, he's timeless.

That's the difference. Whenever I say I wish to Work, that's the ray of light in the darkness. Whenever I discover that there is a possibility of a pilot light - it was mentioned last night - turn it up a little bit more. Maybe it's all right to have a very low flame in the beginning, not full blast as yet. It might burn you up. No one can live in ozone, you know. We live in oxygen. Don't make Sunday's all week. The week is for having a Sunday at the end to see that that what you have done is satisfying, that it can, as it were, go through your conscience, as your body did not see too much - as it could be talked to and put in its proper place - that it actually is learning

in the school of how to become a servant; that you are not giving in too much to these little bits of nonsense which you know are quite infantile, that you have to get rid of it in time anyhow. You may as well do it now if you can. It will relieve the ballast. Throw it out of the window. Your balloon won't go up unless you do it.

And all such things and you want to talk about your Work with other people, always ~~(?)~~ precede it by a prayer: May God give me the strength to talk in the right way. May there be something that could lead me, that will make me choose the right words for the right purpose and the right aim, the right person. Make me so that I'm humble in my attitude and wanting to say what I want to say in such a way that people can understand what I'm talking about and that perhaps I can be a communicator of that kind, a leader of some kind, a moderator of some kind of that what is for the use of the group to regulate it - a little bit of a regulator, not necessarily a lecturer.

Make your questions short if you can. Make the answers also short but to the point. Then you have time. If you talk too long, if there is too much of an exchange between people, when there is really nothing to talk about, when it is already going off in the wrong road in the very beginning, have the audacity to stop it. Tell others that you don't want to waste your time and their time. We're here not to waste for a meeting. We're here for a talk together about esoteric knowledge about the undoing or the opening up of a secret, the discussions of the kind of a key that will fit a certain lock of your own heart.

Let's talk about the possibilities of how to forge such a key. How can we make it for all of us in the beginning, a little passkey so we enter into the inner sanctum of the temple? When you want to go to the inner, inner, that is your own affair. That is the key you have to make, but in a very general way. A Passkeys are quite all right for certain groups.

Certainly it is right for Tuesday. It is right for Wednesday. For a group like this, when you want to translate what we talk about in perspectives of your own life, when you want to see what perhaps can be useful in thinking and feeling about these ideas when we talk about them in depth, when we talk as a reality, which has a function to fulfill and which has a quality which you really cannot describe all the time, and which perhaps you have to feel in the beginning hoping that afterwards you will be able to describe it in words which have meaning.

That is the kind of a key to your own heart, which you have to make, and for that you have to have practice of how to make a passkey many, many different locks and one key - that what is connected with each other as a lock and then all locks open by one. Those are the principles of Work. Those are the applications in a simple way by ordinary people like we are. But when we are in Group III, we become private people. That can be an exchange among us, of course, of a variety of different ways of how we want to look at Work and also in questions. But most of it is your private life. You go home with that. You start to talk about it when you are by yourself. Perhaps with a few intimates. You might but in general it's your life. It has to be changed and formed and understood. It is your life that has to be accepted by you and made acceptable by God for God.

Whichever way that is, it is your private life, your inner life and the further development, and don't talk too much about it because that isn't necessary. But talk about results, and the results which is the best, and gives the best talk is silence, of behavior, of being, of that what you are as a whole as indicated by the level of where you are living, the way one is in speaking, in using your voice in a certain way, in the touch of how you strike a note on the piano. That is the touch in your voice which will touch your Magnetic Center. Or,

when coming from Magnetic Center, it will have the quality of touching ~~on the~~ other Magnetic Centers when they exist and when they are already sufficiently desirous to live ~~to~~ in an ~~(?)~~ open world and not any longer in a prison.

I say again that we will talk many times like this because there is enough opportunity to express yourself now on Tuesday and on Wednesday. I have certain things I want to say, ~~and~~ I want to get rid of - I want to get off my mind, but I can only do it by letting them go through my heart and then perhaps you will hear, you will hear how I mean it. I hope you will hear it in the right way, and will use it to the best of your advantage.

Goodnight.

END TAPE

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